

agreed and sent over Mr. Richard Blunt. . . . Mr. Blunt "returned" "and baptized Mr. Blalock . . . and, Mr. Blunt being baptized, he and Mr. Blacklock baptized the rest, etc." Of the introduction of immersion in America, Dr. Newman writes: "The introduction of immersion by Williams," "about March, 1639," "was three years in advance of its introduction among the Baptists of England." (Amer. Ch. Hist. Sec., Vol. II, pp. 41, 49, 50, 79, 80.)

From these quotations it will appear (1) how comparatively modern is the beginning of Baptist Church history; no substantial traces back of the Anabaptists of the sixteenth century, who had their origin about January 21, 1525; (2) how the early Anti-Pedobaptists or Anabaptists practiced "affusion" as "the common mode" of baptism, and this they continued to do for more than one hundred years; (3) how our Baptist friends are forced to trace their early history through the Anabaptists, who practiced "affusion," or else defer the beginning of their history to the beginning of the seventeenth century, little, if any, earlier than "1619" (see McGlothlin—"Anabaptism"), but, in recognizing the Anabaptists, they are compelled to recognize some as members of the Church who were not immersed; (4) how large a period of time between "the close of the apostolic age" (Newman) and "the church" of "the modern Baptist" (McGlothlin) must be spanned by "a church" which made "grave departures in doctrine and practice from the apostolic standard without ceasing to be a Church of Christ . . . or else it must be maintained that during long periods no Church is known to have existed" (Dr. A. H. Newman); (5) how the idea of apostolic succession can no longer be maintained by our Baptist friends, (6) and lastly, how the Baptist Church of this country is undergoing a wonderful change as to liberality. Teachings for the publication of which only ten years since Rev. W. H. Whitsitt, D. D., LL.D., was ousted from his position in "The Southern Baptist Theological Seminary, of Louisville," are now openly and persistently propagated by his successor (mirabilissima audacia) and by Dr. A. H. Newman, professor in "The Southwestern Theological Seminary, of Waco, Texas," and not a voice is raised; but all talk with praise of our able professors.

S. M. Tenney.

Troupe, Texas.

Paul's missionary journey led him anywhere where there was a call for help. Livingstone said, "God had only one Son, and he was a missionary." A trader passed a converted cannibal, who was reading the Bible, and said to him: "That book is out of date in my country." "If it had been out of date here," was the reply, "You would have been eaten long ago." The memorial tablet to Dr. Geddie in Aneitani in the New Hebrides has this inscription: "When he landed in 1848, there were no Christians here. When he left in 1872, there were no heathen."

PRESENT TENDENCIES IN EDUCATION.

In this age, when woman is thrust so conspicuously forward into the limelight of public notice, those of us who have conservative ideas of home and woman's sphere are often confused and sometimes pained at the seemingly unseemly scramble for recognition and rights at times and places utterly unsuitable and unbecoming to woman. We note the conflict at the polls, but can raise no hand to help or hinder.

The question does concern us, and concerns us very closely, for are we not in a large measure responsible for the ideas and opinions daily absorbed by our young people to bring forth its fruits in their lives? We can not drift backward into the tide of last century's thought and bravely adopt those principles our grandmothers proudly held. We are meeting the living issues of the twentieth century, with all its progressions, and mayhap its retrogressions.

It seems to us the problem of the hour is how so to direct and regulate, to modify and supplement the education of woman that she may be better fitted for fulfilling her God-given mission, for practicing her natural profession, and, by daily living its principles, to raise the standard of home-making. This is the problem to be solved by home and church and school jointly. If the advanced ideas as to the true place of woman are not in accordance with those we entertain, "To the law and to the testimony" should be our motto, and on this ground we may safely stand and formulate our creed.

Home is the seed-plot. There is the early preparation of the soil that is to yield its fruit in season. But there are homes and homes. In some the ground, by sad neglect, is turned over to evil powers. No small wonder, then, that, after awhile, weeds and thistles grow, and the cares and riches of this life choke any good seed that the Church may sow.

Teaching is closely akin to preaching, in that each is responsible for leading young feet into right paths; for the molding of hearts and minds and wills into a right conception of life. We put these things first as of first importance; but the school is also responsible for the intellectual trend and advancement of those committed to her care.

It is generally conceded that in England the standard of literature is higher than in the United States. May this not be accounted for in the fact that the English youth remains under tutelage longer than does the average American? I quote the opinion of a modern litterateur, who declares that the spirit of commercialism is preventing the higher education of our youth. This seems true. The young man goes to college, crams, rushes through the course and enters business. The young girl does likewise, or marries.

The strenuous times may require an early use of all youthful activities for the maintenance of the complex lives

we are living today; nevertheless we deplore the necessity that must take our boys and girls from the class-room and turn them into wage-earners, bread-winners, before they have fully mastered—assimilated into their mental make-up—the substance of the textbooks which are to give tone to taste and strength to character.

Am I overstepping my bounds when I plead for a longer school life especially for girls? In my own experience in school work I find there are many who close books and enter life—whatever that may mean to them—at the tender, unripe age of sixteen? True, a school curriculum is not an education. It is only a foundation. Education is a life work, and many an American, to his honor be it said, has gained, nobly, richly, grandly, that education in spite of the fact that he was deprived of all early advantage. Nevertheless, the faithfully followed curriculum of a good school is the best foundation for the uprearing of that strange structure, character, without which what is man or woman?

Realizing these opposing conditions, the strenuousness of the times calling for youthful activities, the antagonism of the advanced woman endangering the home, and the alluring attractions of the world suing for its place in the lives of our young people—realizing also our own responsibility for the future of these soon-to-be women, is it any wonder the conscientious teacher is appalled at the situation? So much to be accomplished in the very few years allotted to school life!

The true school is not dealing with sciences and languages, nor yet with dollars and cents only, but with human beings, and the lessons that are taught to those who sit daily upon the forms before us are weighted with influences which extend far beyond the limits of the classroom. The results are felt in their lives, and, oh, how pitifully few years are given to this great work in the case of most girls—girls who are to be our nation's future home-makers!

Stephenson Seminary.

HOW TO INTEREST CHILDREN IN THE SABBATH SCHOOL LESSONS.

A teacher recently asked this question in the Presbyterian. So far no answer has appeared. A valuable suggestion has been made in Dr. Howard Agnew Johnston's leaflet, "Organizing a Church for Personal Work." (This can be had, free, from the Evangelistic Committee (Presbyterian), Winona, Ind.). The suggestion is this: Let the teacher and as many of the scholars as are Christians form a prayer circle, who shall pray daily for every unsaved member of the class. Let them also engage to use their influence in leading the unsaved to Christ. Such a course will be beneficial in a variety of ways. It will put the praying band into a higher spiritual condition; it will thus render their unconscious influence greater, and the Hearer of Prayer will answer their united petitions.